



EPISCOPAL NEWS SERVICE

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March 20, 1992

For Immediate Release:

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Special meeting of bishops expresses determination to make radical changes

In an effort to move away from conservatism on a wide range of community, the bishops of the Episcopal Church will seek radical changes in the way they relate to each other—and how they make decisions.

In a statement released following a special meeting of the House of Bishops at Kanuga Conference Center in North Carolina, the bishops said they "recognized that we must move apart our institutional life as a House of Bishops because it is the impediment of our ministry. We believed that if we cannot be bishops together, we cannot be faithful alone."

In practical terms, it will mean that the bishops will move away from a legislative model of decision, often marred by dissent and dysfunction, to a style that seeks consensus. They will attempt to conduct their agenda, meeting with fewer topics, and they will seek an additional hearing each year that will be aimed at theological study and discussion. "Please understand that God is doing a new thing with us," said Bishop Albert Ramsey of Missouri. "We were created by a creative spirit in a deeper way than any of us imagined." (page 2)

Australian Anglicans ordain first women priests in Perth

Despite two earlier attempts to gain the license, Australian Bishops' Conference of Perth ordained 10 women on March 7 as Australia's first women priests. "Today we ordain 10, but we remain separate from the ministry with which they have been blessed," Canby told a congregation gathered at St. George's Cathedral for the ceremony two-hour service. The Western



news digest

92067D

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In practical terms, it will mean that the bishops will move away from a legislative model of meetings, often marked by debate and divisiveness, to a style that seeks consensus. They will attempt to restrict their agenda, dealing with fewer issues, and may schedule an additional meeting each year that will be aimed at theological study and discussion. "Please trust that God is doing a new thing with us," said Bishop Alden Hathaway of Pittsburgh. "We were bonded by a common spirit in a deeper way than any of us expected."

(Page 6)

92068D

Australian Anglicans ordain first women priests in Perth

Despite last-minute attempts to stop the service, Archbishop Peter Carnley of Perth ordained 10 women on March 7 as Australia's first women priests. "Today we ordain 10, but we liberate thousands from the stereotypes with which they have been bound," Carnley told a congregation jammed into St. George's Cathedral for the emotional two-hour service. The Western

Australia Supreme Court rejected a last-minute application for an injunction. Last month a court in New South Wales did stop an attempt to ordain women in the Diocese of Canberra and Goulburn, and many feared that the precedent would be followed in Perth.

"Peter Carnley's going ahead now means the beginning of the end of opposition to women priests," said Archbishop Keith Rayner, primate of the Anglican Church of Australia. Opponents argued that the ordination would cut Carnley off from the rest of the church. "As the the bells of St. George's Cathedral peal out, they will be tolling the death of the unity of the Anglican Church," said the former dean of Perth, David Robarts.

Carnley said that many of the women ordained had felt the call to priesthood at an early age "but have suppressed it under the pressure of the belief that women, God bless them, cannot possibly be called to such a vocation." He said that the church had "systematically deprived itself of half of its potential talent." (Page 9)

92069D

Religious leaders hail South African vote and call for swift action on reforms

While religious leaders around the world have hailed the results of the March 17 referendum in South Africa, they warn that the road to a full democratic society in South Africa is still fraught with peril. The referendum campaign was marred by an atmosphere of threats and violence by right-wing opposition who have pledged to continue their battle against reforms to dismantle apartheid.

"I join with all those who now call for rapid movement towards a transfer of power to an interim government that represents all South Africans," said Presiding Bishop Edmond L. Browning in a statement following the election. "Let 1992 be the year that South Africa achieved the long-sought goal of establishing a nonracial, nonsexist, democratic society."

Anglican Archbishop Desmond Tutu of Cape Town insisted that de Klerk must move quickly to prevent a backlash by angry opponents of the referendum. "Now Mr. de Klerk has to deal--and deal very firmly--with the whole matter of security and violence.... If he doesn't do that, he has an enormous job on his hands," Tutu said. "He must move quickly to provide housing, health care, and education, which are critical areas to...the atmosphere which will be conducive to discussions and negotiations."

(Page 12)

92070D

PB's Fund responds to devastation from Turkish earthquake and other disasters

The Presiding Bishop's Fund for World Relief has provided emergency grants for survivors of the recent earthquake in Turkey and other recent international and domestic disasters, according to officials of the fund.

The fund presented \$10,000 to the Middle East Council of Churches (MECC) to purchase tents, cots, and food for victims of the devastating March 13 earthquake in eastern Turkey. The MECC estimates that 1,000 people have died from the quake and that more than 200,000 have been injured or left homeless.

In addition to the earthquake relief, the fund has also provided emergency grants for other recent foreign and domestic disasters, including assistance for victims of drought in Kenya and Tanzania and of floods in Vermont, Mississippi, and Southern California. (Page 14)

92071D

Episcopal Church asks for end to arms production at General Electric

Citing the collapse of the Soviet Union and long-lasting environmental hazards, the Episcopal Church has joined more than 20 religious orders and denominations in filing a resolution at the annual shareholders' meeting of General Electric (GE) asking for an "orderly withdrawal from the nuclear weapons business."

In a letter to GE Chairman John F. Welch, Jr., Episcopal Church Treasurer Ellen F. Cooke wrote that the church "has long been concerned with the moral and ethical implications of its investments and with the social responsibility of the corporations in which it holds investments. In this connection, the Episcopal Church is especially concerned about the issue of the production of nuclear weapons."

In a written response to its shareholders, GE recommended defeat of the proposal, noting that defense decisions are made by Congress and the president. "GE has generally been downsizing its defense businesses to levels appropriate to meet announced and anticipated reductions in defense procurement programs and budgets," the statement said. (Page 15)

92072D

ECW christens new program to train women in leadership development

The Episcopal Church Women (ECW) have christened a new program, GATES (Gaining Authority Through Education and Service), that seeks to develop leadership skills among women.

The new program is an extension of the ECW Women of Vision, a similar program that has trained nearly 5,000 women in improved communication and leadership skills. It includes six sessions, or "modules," dealing with such topics as anger, change, and power. Women gather in small groups for biblical reflection and share personal stories that relate to the modules.

"GATES will empower individual women for ministry in the church and in the world--however they define their particular ministry," said Barbara Turner of Dallas, a participant at the recent unveiling of GATES during a meeting in Fullerton, California. (Page 16)

92073D

UBE young adults told to 'claim their heritage'

Nearly 100 representatives at the second annual regional conference of the Union of Black Episcopalians (UBE) young adult caucus were challenged to confront the needs of African Americans in the Episcopal Church and the wider society.

"I believe this conference was a landmark event...because it marked the point where our generation of young adults realized...the importance of the role they play in the life of the church today and in sustaining the church for the future," said Jennifer Baskerville, convener of the February 14-16 conference at Trinity Church in New York City.

"The conference affirmed the need for young adults of African heritage to claim their culture and heritage and to bring it fully into the life of the church," Baskerville said. "Inherent in that is the recognition of our social responsibilities to the church and the world." (Page 17)

92074D

Lutheran and Episcopal clergy in Missouri discuss implications of full communion

A group of clergy and bishops representing the Episcopal Church and the Evangelical Lutheran Church in America (ELCA) met recently at Grace and Holy Trinity Cathedral in Kansas City to discuss practical implications of the continuing movement toward full communion between the two churches.

In a presentation to the group, Dr. Walter Bouman of Trinity Lutheran Seminary in Columbus, Ohio, said that the Reformation in England was not anti-Catholic but anti-papal and that English reformers were in close contact with reformers on the European continent. "We must go beyond the theological emphases of the two traditions," Bouman argued.

In the proposed Concordat of Agreement between the two churches, the Episcopal Church would agree to temporarily suspend its requirement dating back to the 17th century that all deacons, priests, and bishops be ordained by bishops who are part of the historic episcopate. The suspension would remove an obstacle to full communion with Lutherans, said Dean William Petersen of Bexley Hall in Rochester, New York. If the historic episcopate is an obstacle to unity then it should be reexamined, Episcopal Bishop John Buchanan of West Missouri said in response to the presentations. (Page 18)

92067

Special meeting of bishops expresses determination to make radical changes

by James Solheim

After three days of intense discussion at a retreat center in the North Carolina mountains, the bishops of the Episcopal Church announced that they are prepared to make some radical changes in the way they relate to each other--and how they make decisions.

"What has emerged is a commitment to a new community of relationships among the bishops without which it is not possible to make decisions that manifest the Gospel," the bishops said in a statement they are releasing to the church. (See full text in Newsfeatures section.) "We recognized that we must focus upon our communal life as a House of Bishops because it is the source of our identity. We learned that if we cannot be bishops together, we cannot be bishops alone."

"We have been so busy as bishops trying to do legislation that we lost our sense of community," said Bishop John MacNaughton of West Texas during interviews following the meeting.

Bishop Mark Dyer of Bethlehem (PA) that said it was hard to describe the "radical changes we are prepared to make as a House of Bishops so that we can stay together even while disagreeing with each other on some of the issues." In fact, MacNaughton added, the bishops do have a sense of unity about what the issues are--even though we may disagree."

A sharp exchange between MacNaughton and Bishop John Spong of Newark at last summer's General Convention led to an unprecedented series of closed sessions of the House of Bishops in an attempt to repair the collegiality.

In an effort to rebuild trust and find a less confrontative way for the bishops to provide leadership for the church, Presiding Bishop Edmond L. Browning called the special gathering in North Carolina for March 9-13. From interviews following the meeting, it is clear that the 165 bishops who gathered at the Kanuga Conference Center were determined to adopt a whole new style of leadership built on community and consensus.

Bishop Robert Johnson of Western North Carolina, host of the meeting, said that *Kanuga* is a Cherokee word meaning "gathering together sticks of wood," and an apt description of the small groups of bishops that "helped us reclaim our community with each other." Johnson said that the small groups,

bolstered by daily worship and Bible study, were crucial in creating a whole new spirit for members of the house. "We are beginning to trust," he said.

The presiding bishop also noted that the small groups contributed an "immense power in building trust and relationship." Although major differences remain, "We made quantum leaps in terms of relationships," MacNaughton added.

A new way of meeting

The new spirit fostered at Kanuga also has some direct practical implications. In their statement the bishops expressed a determination to "build a new way of meeting as a House of Bishops. Whatever the immediate agenda that brings us together, we resolve to define ourselves primarily as a community of prayer, worship, and biblical and theological reflection in which to give and receive one another's gifts, and to seek God's will for our lives and our work as the servants of the church."

That will mean moving away from a legislative model of meetings, often marked by debate and divisiveness, to one that seeks consensus. It may also mean another yearly meeting to build on this new sense of community through common study and worship. "That was one of the clear priorities emerging from Kanuga," observed Bishop Heath Light of Southwestern Virginia.

The bishops also agreed that their agenda must be simplified, that it would be better to deal thoroughly with a few issues than tackle a whole laundry list. "This is our gift to the church--given with the hope that it may lead to a more constructive way of making decisions at the General Convention," said Bishop Allen Bartlett, Jr., of Pennsylvania.

Bishop John-David Schofield of San Joaquin, one of the bishops associated with the Episcopal Synod of America (ESA), an organization of traditionalists who oppose what they perceive as liberal trends in the Episcopal Church, pointed to a "sense of tremendous good will" at the Kanuga meeting and a willingness among the participants to submit themselves to "a higher calling."

"Please trust that God is doing a new thing with us," added Bishop Alden Hathaway of Pittsburgh during the interviews. "We were bonded by a common spirit in a deeper way than any of us expected."

That bond may be tested in the coming months, even before the regular meeting of the bishops in September in Baltimore. "If we are going to take this new sense of community seriously, it implies that anyone contemplating a prophetic act should feel bound to check in with others in that community," said Dyer. While that may conflict with the prophetic style of some bishops,

Dyer argued that mutual consultation in community "could actually enhance prophetic activity." He said that as the bishops begin to understand each other better they will also understand why some bishops feel constrained to act the way they do. That understanding does not imply agreement, of course, but it could avoid some of the unnecessary conflict, Dyer said.

Bishop Frank Vest, Jr., of Southern Virginia said that the bishops "covenanted to be in community in a way they were not before." He added that he did not think that the conscience of individual bishops would be stifled as the House of Bishops sought a better way to express its consensus.

Agreement on obstacles

Hathaway said that the four hypotheses based on a survey and interviews with the bishops by the Center for Parish Development in Chicago laid some crucial groundwork for the meeting. He said that they were not only "very accurate, [but that] they also surfaced our problems in a devastating way." Light added that they were "absolutely on target. There we were, warts and all."

The hypotheses concluded that

- The bishops have no clearly stated or agreed-on understanding of the episcopacy, and that leads to "individual interpretations, different expectations, idiosyncratic behavior, a loss of unity, and lack of discipline."

- The House of Bishops has "no clear consensus or stated understanding regarding its strategy and therefore is unclear about the direction it should be going, how it should be leading the church, how it should function in its common life and shared ministry."

- The House of Bishops "operates predominantly within a competitive climate" that leads to a win/lose atmosphere that "promotes distrust and isolation" and a polarization that produces "competing coalitions."

- The House of Bishops is not structured in a way that encourages "identification, analysis, and productive discussion of fundamental theological, ethical, and organizational issues facing the church." This situation "leads to the neglect of the continual and essential interpretation and appropriation of the core of the Christian faith in relation to contemporary issues."

Hathaway said that his small group took a close look at the history and organization of the General Convention and concluded that times have changed and that the Episcopal Church is "in a different climate and that we need different ways of being a House of Bishops--maybe even different ways of being the church." He expressed a hope that the move toward a different style by the bishops "will be an encouragement to the whole church."

'A good first step'

There was a powerful air of optimism following the meeting, as bishop after bishop said that the meeting would have a profound effect on the way they would work together in the future. "We are approaching the issues from a totally different perspective," MacNaughton said. "We are willing to give up our private agendas, our constituencies, in an effort to serve the future of the church."

A few bishops expressed fears that the euphoria of Kanuga would dissipate somewhat in the harsh realities of diocesan duties. "This is a good first step," said Bishop Christopher Epting of Iowa. "But it took a long time to get into this mess--and it will also take some time to get out of it."

Other bishops expressed an eagerness to heal some of the dysfunctions of the house so that the bishops could provide some theological leadership for the church as it faces immense issues: "The healing process has begun," added Bishop Barbara Harris of Massachusetts. "Now we can get down to the real work."

92068

Australian Anglicans ordain first women priests in Perth

by James Solheim

Despite a last-minute attempt to stop the service, Archbishop Peter Carnley of Perth ordained 10 women on March 7 as Australia's first women priests. "Today we ordain 10, but we liberate thousands from the stereotypes with which they have been bound," Carnley told a congregation packed into St. George's Cathedral for the emotional two-hour service.

"Today is the day of expanding horizons and new global perspectives--for the candidates themselves and women generally, for the church of this diocese and in Australia, and for the world of the future," Carnley added.

The Western Australia Supreme Court rejected a last-minute application for an injunction. Justice Kerry White said in his judgment that it was not a question of whether the church's General Synod expressly approved of the ordination proposals but whether it expressly prohibited them or had rules or laws inconsistent with them.

Last month an injunction by a court in New South Wales did stop an attempt to ordain women in the Diocese of Canberra and Goulburn, and many observers feared that precedent would affect the Perth ordinations.

"Peter Carnley's going ahead now means the beginning of the end of opposition to women priests," said a statement from the office of Australia's Anglican primate, Archbishop Keith Rayner of Melbourne. When the court declined to grant an injunction, Rayner said that the decision "will bring a great sense of relief in the Anglican community across Australia."

Opponents of the ordination of women, on the other hand, said that it was a sad day, that the ordination was "a provocative act," but others predicted that at least five of the 24 dioceses in the Australian church may soon follow suit.

Although this summer's General Synod has the power to nullify the ordinations, Carnley said that he believes the "die has already been cast. I don't believe they can stop it now. It's a very important victory and one I have been fighting toward for 20 years."

The former dean of Perth, David Robarts, described Carnley as an Episcopalian cowboy whose actions would cut him off from the rest of the church. "As the bells of St. George's Cathedral peal out, they will be tolling the death of the unity of the Anglican Church. It's that grim," Robarts said.

"It has taken so long"

"There was a marvelous feeling of joy in there, and it gives younger women the realization that they also have a place in the church," said Joyce Polson, who was ordained after waiting 30 years.

"It was so emotional because it has taken so long," said Elizabeth Arnely, the first of the women to be ordained. "It was an important day for men as well as women."

Carnley said that many of the women ordained had felt the call to priesthood at an early age "but have suppressed it under the pressure of the belief that women, God bless them, cannot possibly be called to such a vocation. The church had "systematically deprived itself of half of its potential talent," he contended.

Americans express excitement

Marge Christie, former president of the Episcopal Women's Caucus, said that she felt all along that "what they needed to do was find a courageous bishop to go ahead." She drew parallels with the 1974 irregular ordinations in Philadelphia that finally pushed the Episcopal Church "to come to grips with sexism."

"For the women in Australia it has been such a roller-coaster ride of promises broken," Christie added. Sally Bucklee, a member of the Executive Council and current president of the Episcopal Women's Caucus, said that the ordinations were "desperately needed to break the logjam." She added that she hopes other bishops will join Carnley before next summer's General Synod. During her visit to Australia last year, Bucklee said that she detected strong support in the church for the ordination of women.

Presiding Bishop Edmond Browning echoed Carnley's comments when he talked about the American experience with the ordination of women. "The gifts of ordained women have added immeasurably to the life of our church and our ability to carry out our mission." Browning expressed his confidence that "the same will be true in Australia--and I rejoice with those ordained and with the church." He added, however, that "it has been the experience of our church that our mission is best served when both anger and triumphalism are left behind and we respond to one another mindful of our unity in Christ. It is my prayer that this will be the case in Australia."

Issue still not resolved for most Anglicans

Australia now joins a minority among the 28 member churches of the Anglican Communion that ordain women. In addition to the Episcopal Church, the churches in Brazil, Burundi/Rwanda/Zaire, Canada, China (Hong Kong), Ireland, Japan, Uganda, and New Zealand ordain women to the priesthood. England, Scotland, Wales, and South Africa ordain women to the diaconate only.

The ordination of women in Australia is likely to heighten interest in the debate currently raging in the Church of England, mother church of Anglicanism, over the ordination issue. Dioceses have been voting on a change in the laws governing ordination. The final decision will probably be made at the church's General Synod in November.

After a conversation with Carnley, Archbishop of Canterbury George Carey said that it was "regrettable that the Perth diocese had gone ahead on its own because it will increase present tensions, which are already very high." Carey said that he was not criticizing Carnley but commented that the ordinations were "one aspect of how the universal church is wrestling with the gifts of women's ministry."

The ordinations in Perth may actually serve as an incentive for the Church of England to move together on the issue of ordination, according to the Rev. Alison Cheek, an Australian who was one of the women ordained in Philadelphia in 1974. Cheek also expressed a hope that the new priests will "remember their sisters--the women who are still waiting."

92069

Religious leaders hail South African vote and call for swift action on reforms

by Jeffrey Penn

While religious leaders around the world have hailed the results of the March 17 referendum in South Africa, they warn that the road to a full democratic society in South Africa is still fraught with peril.

"Today we have closed the book on apartheid, and that chapter is finally closed," South African President F.W. de Klerk told cheering crowds in front of his Cape Town residence the day after the balloting. De Klerk said that he looked forward to the "building of one nation in one undivided South Africa."

De Klerk, who has abolished major apartheid laws since he was elected nearly three years ago, called the referendum to push ahead with a new constitution extending full political rights to the 30 million-member black majority.

Election returns in South Africa showed that nearly 70 percent of voters in the whites-only referendum supported de Klerk's proposal to move ahead on racial reforms. Religious leaders who have long fought apartheid are urging de Klerk to continue on the path to a full democratic society.

"This vote is dramatic evidence of the desire of white South Africans to abandon the tragic and inhuman policies of apartheid," said Presiding Bishop Edmond L. Browning in a March 18 statement. (See full text in Newsfeatures section.) "I join with all those who now call for rapid movement towards a transfer of power to an interim government that represents all South Africans," Browning said. "Let 1992 be the year that South Africa achieved the long-sought goal of establishing a nonracial, nonsexist, democratic society."

"While the vote is encouraging, I am dismayed by the violence that continues to plague South Africa," Browning added. "The daily atrocities are to be roundly condemned. This senselessness must stop. May violence give way to a spirit of reconciliation and the creation of a just society--and quickly."

Violence and fever-pitched rhetoric

Violence in black townships surged after de Klerk called for the referendum, claiming almost 300 lives in the last month. Right-wing groups

opposing de Klerk said that they would not abandon their struggle for a white homeland, despite their poor showing in the referendum.

"Surely...we have lost the battle, but it is not the end of the war," pro-apartheid Conservative party spokesman Paul Fouche said, following the election.

Right-wing violence and fever-pitched rhetoric marred the closing days of the referendum campaign. The neo-Nazi, paramilitary Afrikaner Resistance Movement pledged to fight to the bitter end to save what it called its "God-given land."

On the eve of the election, the Christian League of Southern Africa, a right-wing religious group, threatened that civil war and divine retribution might follow if the referendum passed. "To vote 'yes' would be to vote against God and in the same direction as the Antichrist," the league said. "This will be unfaithful to Jesus Christ and lead to eternal damnation."

Such rhetoric, coupled with a history of violence in South Africa, has led religious leaders to demand swift action leading to further reforms.

Anglican Archbishop Desmond Tutu of Cape Town insisted that de Klerk must move quickly to prevent a backlash by angry opponents of the referendum. "Now Mr. de Klerk has to deal--and deal very firmly--with the whole matter of security and violence.... If he doesn't do that, he has an enormous job on his hands," Tutu said.

Maintain vigilance against apartheid

"Nobody is going to force them [the right wing] to change their points of view, and they will be free to commend those points of view--provided they do it in a way that is not violent," Tutu said after the election. "We would hope that ultimately their good sense will show that their best interests are served by their adopting the democratic ideal."

"De Klerk must also move very quickly to get an interim government in place," Tutu added. "He must move very quickly in the negotiation process so that we have a new constitution.... He must move quickly to provide housing, health care, and education, which are critical areas to...the atmosphere which will be conducive to discussions and negotiations."

The Rev. Joan Brown Campbell, general secretary of the National Council of Churches (NCC), agreed that it is "essential that South Africa move quickly to the democratic election of a constitution-making body. The future of the nation must be crafted by all of its citizens," she said.

"Therefore we call upon the international community to remain vigilant against giving an advantage to de Klerk and his National party against the victims of apartheid," said the Rev. Frank Chikane, general secretary of the

South African Council of Churches. "Change is coming only because of the persistent pressure and resistance of the oppressed majority, many of whom have died--and still are dying--in the struggle for justice, peace, and freedom."

92070

PB's Fund responds to devastation from Turkish earthquake and other disasters

The Presiding Bishop's Fund for World Relief has provided \$10,000 in emergency grants for survivors of the recent earthquake in Turkey, according to officials of the fund. The devastating earthquake, which struck eastern Turkey on March 13, measured 6.2 on the Richter scale and was the most serious in the region since 1939. An estimated 1,000 people have died, and thousands more were injured, according to reports from the Middle East Council of Churches (MECC).

"Around 200,000 people are affected by this earthquake one way or another," said MECC General Secretary Gabriel Habib in a letter to the PB's Fund. "Damages to the property is high. Buildings of four or five stories were reduced to layers of concrete."

Habib reported that the MECC has already arranged to buy blankets in Beirut and transport them by sea for distribution to quake victims. Nan Marvel, grants administrator of the PB's Fund, said that the grant would help to purchase tents, cots, and food in support of the work of the MECC and the International Red Cross.

Emergency grants support victims at home and abroad

Marvel reported that the fund has provided additional emergency grants to victims of domestic and international disasters, including

- \$5,000 to the Church in the Province of Tanzania for emergency food assistance in drought-stricken areas;
- \$5,000 to the Diocese of Kirinyaga in the Church of the Province of Kenya for famine relief, restocking of cattle lost during the drought, and replacement of seed;
- \$5,000 to the Diocese of Vermont for victims of flood;
- \$5,000 to the Diocese of Mississippi for victims of flood and tornadoes; and
- \$5,000 to aid victims of the recent flood in Southern California.

92071

Episcopal Church asks for end to arms production at General Electric

Citing the collapse of the Soviet Union and long-lasting environmental hazards, the Episcopal Church has joined more than 20 religious orders and denominations in filing a resolution at the annual shareholders' meeting of General Electric (GE) asking for an "orderly withdrawal from the nuclear weapons business."

In a letter to GE Chairman John F. Welch, Jr., Episcopal Church Treasurer Ellen F. Cooke wrote that the church "has long been concerned with the moral and ethical implications of its investments and with the social responsibility of the corporations in which it holds investments. In this connection, the Episcopal Church is especially concerned about the issue of the production of nuclear weapons."

In a written response to its shareholders, GE recommended defeat of the proposal, noting that defense decisions are made by Congress and the president. "GE has generally been downsizing its defense businesses to levels appropriate to meet announced and anticipated reductions in defense procurement programs and budgets," the statement said. "The company nonetheless remains a major U.S. defense contractor and will continue to compete for defense systems work."

The Rev. Brian Grieves, staff officer for peace and justice ministries, said that this is the first time the church has taken such a step with GE, but "we've filed the same resolution with Westinghouse for three successive years."

The Episcopal Church, with 40,500 shares of GE stock in its portfolio, has co-filed the resolution with a sizable interfaith group.

"The resolutions have been created ecumenically by the Interfaith Center on Corporate Responsibility," Grieves added. "When they were taken to the Executive Council, it was clear they follow policies articulated in the 1980s when the church called for the cessation of the arms race."

Grieves contended that gestures like this do have an impact. In 1971, the church sponsored a shareholder resolution calling on General Motors to get out of South Africa. "Since then, 150 companies have withdrawn," Grieves said.

--by *Episcopal Life* staff

92072

ECW christens new program to train women in leadership development

A group of 27 women from across the United States christened a new program of the Episcopal Church Women (ECW) that participants said will open enormous potential for women in the church.

The new program, GATES (Gaining Authority Through Education and Service), will "empower individual women for ministry in the church and in the world--however they define their particular ministry," said Barbara Turner, a participant at the recent unveiling of GATES at a meeting in Fullerton, California.

"This program is not about the formal ordination track, but rather a local process of discernment that helps women to affirm their own sense of vocation wherever they are," Turner said.

GATES is an extension of the ECW Women of Vision, a similar program that has trained nearly 5,000 women in improved communication and leadership skills, according to former ECW president Marge Burke. "Both of these programs help to boost the self-confidence of women within the church structures, in their home life, and in their employment," Burke said.

According to Turner, the GATES project is a "deepening of the Women of Vision process. It begins where Women of Vision left off. For many of the participants, GATES was like a door opening to a deeper spirituality," she said.

"The program was designed in response to the needs expressed by women throughout the church whose quest for authority and desire to make a difference is rooted in a deep desire to serve others through their belief in Christ," Turner added. "It is a means of better understanding our baptismal vows and of looking at ways in which each of us can plan ways of fulfilling our baptismal covenant."

The GATES program includes six sessions, or "modules," dealing with such topics as anger, change, and power. "Many of us women have experienced the misuse of power," Turner said. "So, we need to ask how power can be addressed in appropriate ways."

Turner said that she expects that the new program will invigorate the ECW and give birth to new women's support groups across the country. "At the end of the training each of us had taken a serious look at our own lives, had found ways to enrich both our relationships and our functioning, and had shared in a meaningful way with one another," Turner said.

92073

UBE young adults told to 'claim their heritage'

Nearly 100 representatives at the second annual regional conference of the Union of Black Episcopalians (UBE) young adult caucus were challenged to confront the needs of African Americans in the Episcopal Church and the wider society.

"I believe this conference was a landmark event of the church...because it marked the point where our generation of young adults realized more than ever the importance of the role they play in the life of the church today and in sustaining the church for the future," said Jennifer Baskerville, who served as chair of the design team for the February 14-16 conference at Trinity Church in New York City.

"This gathering affirmed the conference theme that 'Young Adults Are the Church of Today and Tomorrow,' and therefore must be included in every aspect of the church--from service as evangelists and stewards to full participation on national, diocesan, and local commissions and committees," said Bertie Ray III, UBE young adult national spokesperson and caucus convener.

In a keynote address to the conference, the Rev. Martini Shaw of Chicago drew upon biblical imagery to suggest that "our church is ill." Shaw referred to the image in I Corinthians comparing Christians to organs in the body of Christ. He said that young adults must not be "inoperative organs" leading the "church to remain ill and unable to deal with its problems."

A series of challenges was put before the participants. Defining *empowerment* as "recognizing that you can control your own destiny," Dr. Gloria Brown, staff officer for the Coalition for Human Needs and Economic Development, stressed that young adults "have the energy and imagination to change."

The Rev. Nathaniel Porter, the Episcopal Church's partnership officer for Africa, said that "young adults can make a difference" but also warned that if young people do not take full advantage of the power they have, "they are not being true to themselves or their baptismal vows."

'Dream dreams'

Bishop Orris Walker, Jr., of Long Island, encouraged young adults to "dream dreams, ask questions, and live into those dreams." Walker, one of the church's few black bishops, asserted that the African-American community has a significant heritage of resources for leadership. "The resources of the community to make changes are in the community," Walker said.

THE ANTHROPOLOGY OF THE
INDIAN RACES OF THE AMERICAS

By
J. H. R. KELLOGG, M.D.,
Professor of Anthropology,
University of Chicago

THE AMERICAN INDIAN RACES
are the most important and
interesting of the world's
peoples. They are the only
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who have not been
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by the white man.

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Wende Marchal, a grassroots activist and cofounder of Action for Community Empowerment, drew on examples of successful neighborhood action programs in New York City, Chicago, and Atlanta, and asserted that the church can be a springboard for social transformation.

"The conference affirmed the need for young adults of African heritage to claim their culture and heritage and to bring it fully into the life of the church," Baskerville said. "Inherent in that is the recognition of our social responsibilities to the church and the world," she said.

--based on a report by Cheryl Paris, national at-large representative on the UBE executive board

92074

Lutheran and Episcopal clergy in Missouri discuss implications of full communion

A year after release of a Concordat of Agreement that could lead to full communion between Lutherans and Episcopalians, clergy of the two churches have begun to discuss practical implications of the historic agreement.

A group of clergy and bishops met at Grace and Holy Trinity Cathedral in Kansas City, for example, to hear presentations from two theologians who were part of the official dialogue.

Dean William Petersen of Bexley Hall in Rochester, New York, said that the Episcopal Church's belief that bishops continue in apostolic succession is important because it guards the faith. In the Concordat, the Episcopal Church agrees, however, to temporarily suspend its requirement dating back to the 17th century that all deacons, priests, and bishops be ordained by bishops who are part of the historic episcopate. The suspension will remove an obstacle to full communion with Lutherans, Petersen observed.

Dr. Walter Bouman of Trinity Lutheran Seminary in Columbus, Ohio, said that the Reformation in England was not anti-Catholic but anti-papal and that English reformers were in close contact with reformers on the European continent. Most Lutherans eliminated bishops because they too often acted as temporal rulers and abused their authority, although the Swedish and Finnish churches maintain apostolic succession, Bouman said. "The Kingdom of God

is in your midst. The Lord has risen. Jesus of Nazareth has been raised from the dead. The starting point is with the end--the Resurrection of Jesus."

If the historic episcopate is an obstacle to unity, then it should be reexamined, Episcopal Bishop John Buchanan of West Missouri said in response to the theological presentations. Buchanan expressed regrets that the movement toward full communion had been so slow, pointing out that the 1886 Lambeth meeting in Chicago reached out an open hand to other Christian bodies eager to restore Christian unity.

--This article is based on a piece written by James K. Anderson for the March issue of the *West Missouri Spirit*.



news briefs

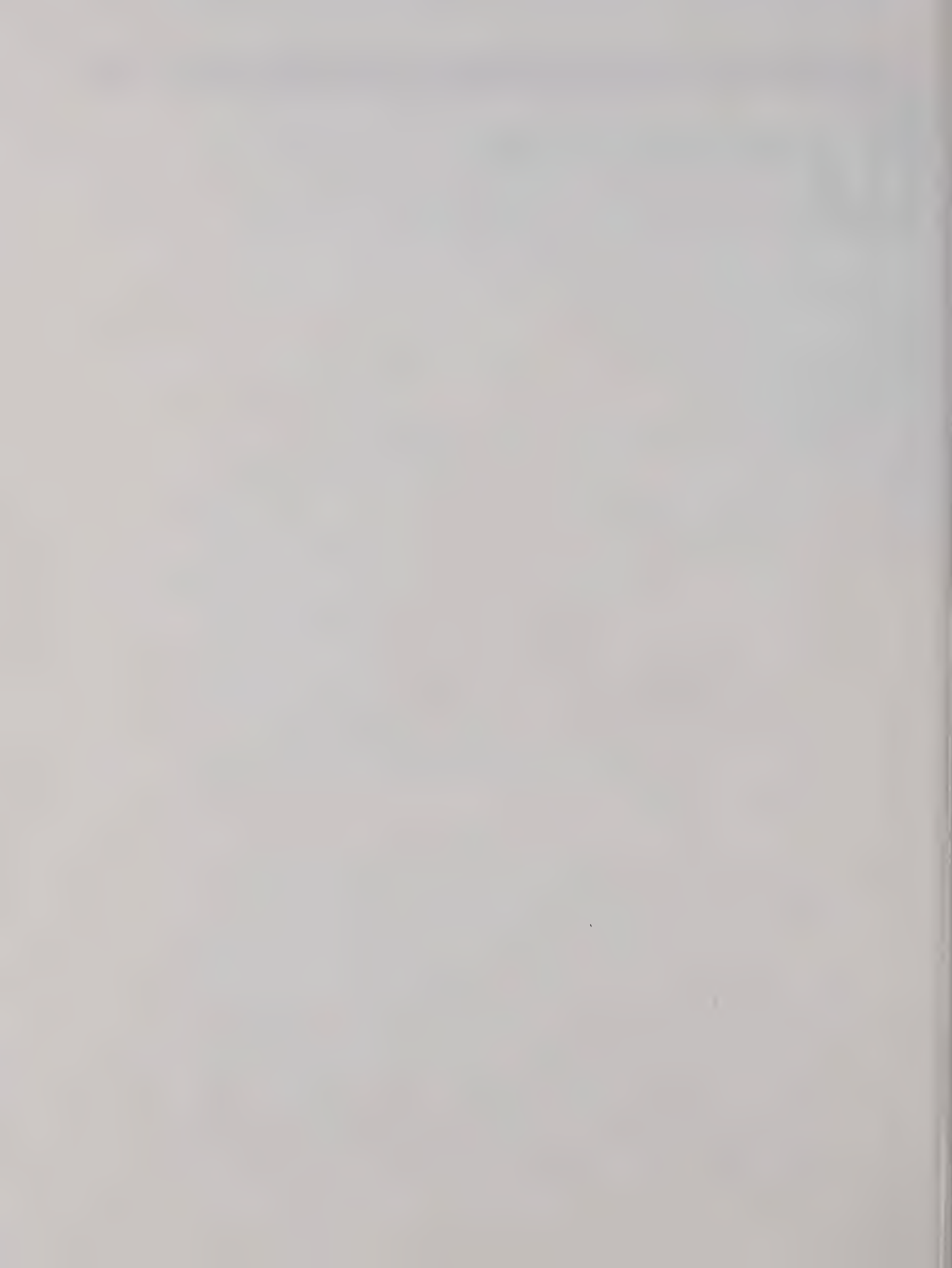
92075

Carey emphasizes building trust with Jews

Archbishop of Canterbury George Carey has broken tradition by declining to become patron of the Church's Ministry among the Jews (CMJ), an organization of Anglicans that seeks to evangelize Jews. While affirming his "commitment to evangelism," Carey said that "changed times" necessitate that he "do all in [his] power to encourage trust and friendship between the different faith communities in [England]." He added that "rightly or wrongly, many Jewish people do not believe that CMJ respects their integrity." In response to Carey's announcement, the Church of England Evangelical Council defended CMJ's "discreet and unaggressive" efforts to convert Jews and said that the archbishop was "unwisely advised." Rabbi A. James Rudin, interreligious affairs director for the American Jewish Committee, characterized Carey's decision as "a most courageous one that will certainly go a long way in fostering greater trust and mutual respect between the Jewish and Christian communities."

Anglicans and Lutherans in Africa urge closer unity

Noting that "the search for unity...is not without pain and struggle," 29 Anglican and Lutheran church leaders and theologians from eastern and southern Africa have called for a further "deepening...of cooperation between our two communions." The participants, in discussing common theological issues in Harare, Zimbabwe, February 3-7, underscored their concern about the relationship between women and men within the church. "We call our churches to repentance and to ensure that women's contributions are properly appropriated," they said in their report to the Anglican Consultative Council and the Lutheran World Federation, cosponsors of the consultation. "For the issue is not first and foremost the ordination of women, but rather the understanding of the church as communion which allows for the development and participation of all."



Carey letter prompts cancellation of gay prayer book

A prominent Christian publishing house in England decided against publishing a book of prayer for lesbian and gay Christians when Archbishop of Canterbury George Carey said that he had reservations about the book. In a letter to the editorial director of the Society for the Promotion of Christian Knowledge (SPCK), Carey said that *Daring to Speak Love's Name* was at odds with the House of Bishops' 1991 statement on homosexuality. The house statement, *Issues in Human Sexuality*, asserted that homosexual love was not "on a par with heterosexual love." Carey added that, although he holds the post of president of SPCK, he did not want to intervene in the society's editorial decision making and that his letter should not be construed as a prohibition against the book's publication. Carey suggested, however, that he might resign his presidency if SPCK, currently a mission agency of the Church of England, consistently took stands independent of church policy. Elizabeth Stuart, a Roman Catholic who edited the book, said that she would seek another publisher.

Eastern Orthodox condemn Western missionary activities

Eastern Orthodox church leaders issued a firm rebuke to Roman Catholics and evangelical Protestants for purportedly regarding post-Communist eastern Europe as fertile ground for missionary activity. In a strongly worded statement, issued on March 15 at the conclusion of a three-day meeting in Istanbul, the Eastern Orthodox leaders said that they would limit immediate dialogue with the Vatican to disputes between Eastern Rite Catholic and Orthodox churches, which have clashed over conflicting claims to church property. The religious leaders said that, while they had "expected brotherly support" from other Christians as they struggled to give shape to new religious freedoms, eastern Europe had instead been turned into "missionary territories" where "proselytism is practiced with all the methods that have been condemned and rejected for decades by all Christians." The Orthodox leaders also said that the World Council of Churches had undermined its stated goal of Christian unity by condoning the ordination of women priests and the use of gender-inclusive language.

Managua cathedral stirs controversy

A new \$4.5-million cathedral for Managua, Nicaragua, is stirring a curious mixture of reactions. Some are ridiculing the design by Mexican architect Ricardo Legorreta that consists of 63 small domes and a 115-foot tower, calling it the "cathedral of Eros" because it looks like certain body parts. Others say it looks more like a mosque than a church and question the

millions spent in a city dominated by shacks that house people still homeless since a 1972 earthquake. Cardinal Miguel Obando Bravo hailed the generosity of U.S. pizza magnate Tom Monaghan who provided the funds to "build something where the faithful can be comfortable."

Gallup poll seeks Roman Catholic understanding of Eucharist

According to a recent Gallup poll, only a third of Roman Catholics understand the meaning of the Eucharist in precisely the way the church teaches--that Christ's body and blood are present "under the appearance of bread and wine." Some educators said that the results were an indictment of education and liturgy, especially at the local level. Others said that the questions were too nuanced to support such a claim. "The catechumenate is intended not to give everybody everything they always wanted to know about being Catholic but were afraid to ask, but to initiate them into the body of Christ," said Thomas Morris of the North American Forum on the Catechumenate.

Methodist bishop decries Klan's comparison

A bishop of the United Methodist Church in Wisconsin denounced what he called the Ku Klux Klan's "repugnant comparison" of its cross burning with the United Methodist flame insignia. Responding to a Ku Klux Klan leaflet entitled *Why Do You Guys Burn the Cross?* Bishop David J. Lawson of Sun Prairie, Wisconsin, said, "Despite the Klan claim that they reflect biblical teaching, the United Methodist Church insists that both the teaching and practice of this hate group is contrary to the witness of Jesus Christ." The United Methodist Church adopted the symbol of a cross with a dual flame in 1968 when the former Methodist Church merged with the former Evangelical United Brethren Church. Methodist church officials point out that the flame in their copyrighted design represents the Holy Spirit. The Ku Klux Klan have been distributing their leaflet as part of a recruitment drive in Wisconsin.

Salvation Army music now available for public use

The Salvation Army has scrapped its century-old regulation that prevented its instrumental music from being sold to, and performed by, non-Salvation Army musicians. Rescinding the regulation released thousands of brass-band compositions for public use. The army's international chief-of-staff, Commissioner Bramwell Tillsley, said, "It is hoped by releasing its music, the army will establish itself as one of the most significant sources of both vocal and brass music in the church as a whole."

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that this is essential for ensuring transparency and accountability in the organization's operations.

2. The second part outlines the various methods and tools used to collect and analyze data. It mentions the use of surveys, interviews, and focus groups to gather information from stakeholders. Additionally, it discusses the application of statistical analysis to interpret the collected data.

3. The third part describes the process of identifying key performance indicators (KPIs) and how they are used to measure the organization's progress. It highlights the need for regular monitoring and reporting on these indicators to management and other relevant parties.

4. The fourth part focuses on the importance of communication and collaboration throughout the entire process. It stresses that all team members must be kept informed and involved to ensure the success of the project.

5. The fifth part discusses the challenges faced during the implementation of the project and how they were overcome. It provides valuable insights into the difficulties of managing a large-scale initiative and offers suggestions for future projects.

6. The sixth part presents the final findings and conclusions of the study. It summarizes the key results and discusses their implications for the organization's future strategy and operations.

7. The seventh part includes a list of references and a bibliography, providing sources for the information used in the document.

8. The eighth part contains a list of appendices, which include additional data, charts, and supporting documents.

9. The ninth part is a list of figures and tables, providing a visual representation of the data presented in the document.

10. The tenth part is a list of footnotes, providing additional information and references for the content of the document.

Photo exhibit depicts Christian monasticism in Egypt

A photography exhibit depicting Christian monastic life and architecture in Egypt over the centuries opened at Washington National Cathedral during Lent. "A Still Small Voice: Sixteen Centuries of Egyptian Monasticism" presents photographs by Michael W. McClellan and is open to the public through April 26. Cosponsored by the cathedral and the Egyptian embassy, the show was unveiled by His Holiness Pope Shenouda III, patriarch of Alexandria and the See of St. Mark, His Excellency Abdel-Raouf el-Reedy, ambassador of Egypt, and the Very Rev. Nathan D. Baxter, dean of the cathedral. "I've tried to show the harmonious relationship with nature that exists in the architecture of these monasteries," McClellan said. "That same harmony with nature is also part of the spirituality and asceticism of the monks who have lived in these monasteries for centuries." McClellan took the photographs while he was a USIA foreign service officer on assignment in Cairo.

VISN documentary on Carey visit to air in mid-May

Archbishop of Canterbury George L. Carey's first official visit to a parish in the United States will be documented in a half-hour television program aired over the VISN cable network in mid-May. *Anglican Celebration with the Archbishop of Canterbury* will focus on a sermon that Carey will deliver at St. James Episcopal Church in Hendersonville, North Carolina, during the Anglican primates' meeting in April. The program will be aired on Friday, May 15, at 3:30 AM (Eastern Time [ET]), on Sunday, May 17, at 6:00 PM (ET), and on Monday, May 18, at 7:00 AM (ET). Consult local listings to determine which local cable system will carry the VISN presentation.

PEOPLE

Muru Walters, Waiohau Ben Te Haara, and William Brown Turei were consecrated as Anglican bishops during a ceremony in Ohinemutu, New Zealand, on March 7. The primate and archbishop of New Zealand, the Most Rev. Brian Davis, and the bishop of the Aotearoa Maoris, the Rt. Rev. Whakahuihui Vercoe, officiated at the consecration of the three Maori bishops, whose jurisdictions encompass three of the four regions of the North Island. Nearly 2,000 people attended the ceremony.

The Rt. Rev. Arthur E. Walmsley, bishop of Connecticut since 1981, announced that he will retire in 1993, soon after his 65th birthday in May of that year. "The issues we confront in the '90s call for new directions," Walmsley said in a March letter to clergy and lay leaders of his diocese. The election for a new diocesan bishop is expected to be held in the spring of 1993.

The Rev. Canon Gethin B. Hughes was elected bishop of San Diego on the third ballot on February 15. He will succeed the Rt. Rev. C. Brinkley Morton, who retired for health reasons. Hughes, 49, has been rector of All Saints-by-the-Sea Episcopal Church in Santa Barbara, California, since 1980. He previously worked as a social worker and teacher in the Los Angeles area, and is a graduate of Seabury-Western seminary. The consecration is scheduled for June.

The Rt. Rev. Otis Charles will retire as dean and president of the Episcopal Divinity School in Cambridge, Massachusetts, at the end of the 1992-93 academic year. In making his announcement, Charles said that during the transition period, he "will be giving special attention to the appointment of new faculty as well as the capital funds development program." Charles has served as the school's dean and president for the past six and a half years, after serving 15 years as bishop of the Diocese of Utah.

The Rt. Rev. Daniel Lee Swenson, bishop of Vermont, will retire on February 2, 1993, his 65th birthday. Swenson was installed as diocesan bishop in January 1987.

Photo available for this issue of ENS:

Three Christian events depicted in one modern artwork.

If you would like to purchase a photo, contact the Episcopal News Service at (800) 334-7626.

Tentative mailing dates for future ENS releases are April 10 and April 24.



news features

92076

A Statement of the House of Bishops, March 12, 1992

As bishops of the Episcopal Church, meeting for three full days at the Kanuga Conference Center, Hendersonville, North Carolina, in the first week of Lent 1992, supported by the prayers of the church and our own life of daily prayers and Eucharist, we bind ourselves to God and to one another as those responsible for symbolizing and guarding the unity of our church.

We identified and examined four hypotheses related to our common life based on a survey of the House of Bishops. We examined our understanding of the episcopate. We analyzed our sense of vision and mission that guides the house. We explored the quality of our relationships with each other. We gave attention to the ways the House of Bishops is currently structured and how it might be structured for more faithful and effective ministry and mission.

What has emerged is a commitment to a new community of relationships among the bishops without which it is not possible to make decisions that manifest the Gospel. We recognized that we must focus upon our communal life as a House of Bishops because it is the source of our identity. We learned that if we cannot be bishops together, we cannot be bishops alone.

A consensus emerged that we must reorganize many aspects of our common life, and we began to make a commitment to one another to take the actions required to make these changes. We chose intentionally not to confront specific issues, but to ground ourselves in our common faith and commitment. It is our hope that enriched and strengthened by our deliberations and interaction we will be able in the days ahead, in the grace of the Holy Spirit, to deal with the serious and important issues facing our church with faith,

courage, and wisdom.

Therefore, we shall build a new way of meeting as a House of Bishops. Whatever the immediate agenda that brings us together, we resolve to define ourselves primarily as a community of prayer, worship, and biblical and theological reflection in which to give and receive one another's gifts, and to seek God's will for our lives and our work as the servants of the church.

Whenever we meet, we will strive to prize the vows of our ordination and the bonds that unite us above the issues that divide us. While absent from one another between meetings as a house, we will hold one another and our communities of faith across the church in daily prayer--that we and all our people may experience a new birth of love for God and one another to the glory of Christ whose name we bear as ambassadors of the Gospel, one with the apostles in proclamation, service, and witness.

92077

Statement of the presiding bishop on the South African referendum, March 18, 1992

I am deeply relieved by the historic vote of the white community in South Africa calling for the end of apartheid by a significant margin. This vote is dramatic evidence of the desire of white South Africans to abandon the tragic and inhuman policies of apartheid.

However, let this be the last time that white South Africa casts such a vote without the full participation of all other South Africans. I join with all those who now call for rapid movement towards a transfer of power to an interim government that represents all South Africans. Let 1992 be the year that South Africa achieved the long-sought goal of establishing a nonracial, nonsexist, democratic society.

While this vote is encouraging, I am dismayed by the violence that continues to plague South Africa. The daily atrocities are to be roundly condemned. This senselessness must stop. May violence give way to a spirit of reconciliation and the creation of a just society, and quickly.

The Episcopal Church in the United States is ready and eager to end its long campaign of economic sanctions and divestment. Such a step will be possible once the violence has ended and power has been transferred

irreversibly to an interim government ensuring that white South Africa no longer can be in a position to thwart the will of the majority.

God bless Africa. Guide her leaders. Guard her children. And give her peace.

Edmond L. Browning
Presiding Bishop and Primate
The Episcopal Church, USA

92078

Presiding bishop's column

House of Bishops to seek 'a new community of relationships'

It is with great joy that I share with you some thoughts on the special meeting of the House of Bishops at Kanuga Conference Center in mid-March. You may read a bit about it elsewhere in these pages, but I very much want to tell you of my own impressions.

First, it is my deep conviction that the meeting would not have been the wonderful, grace-filled event it was were it not for the prayers of people all around the church. I heard from so many who were praying for us, as did the other bishops. We truly felt that support during our time together, and I believe I speak for all of us when I say we are enormously grateful.

I began our time together at Kanuga with a brief story, which I will share with you as well. A friend of mine told of coming out of St. Patrick's Cathedral in New York some years ago after a wonderful ecumenical service in which the archbishop of Canterbury had taken part. She and her friends had been deeply inspired and uplifted by the service, and they walked out of the cathedral and looked across Fifth Avenue at the huge statue of Atlas holding up the world.

One of her friends looked over at the figure and said: "Sometimes we feel as if we have to do that, and then we remember that it is already being done for us."

Well, it is already being done for us, and your bishops gathered at

Kanuga to be faithful witnesses to what God is already doing for and among us. We trusted in God's grace, and we were blessed beyond any hoping for it.

I rejoice in saying that I believe the bishops have set a new course for the good of the whole church. We spent three full days together living as a faith community. We bent our lives to the rhythm of our prayer and worship life. We were nourished and strengthened through our study of God's word, and at the altar. We were also nurtured by one another and our mutual commitment to our life as a community.

Servants of the the church

With this groundwork laid, we took a hard look at our life as a House of Bishops and reflected together on where we are now, and where we want to go.

At the end of the week we issued a message to the church. It was drafted by the planning committee and accepted by the joyful consensus of the whole house. I hope you might have the opportunity to read the entire message. I quote for you one very important sentence: "Whatever the immediate agenda that brings us together, we resolve to define ourselves primarily as a community of prayer, worship, and biblical and theological reflection in which to give and receive one another's gifts, and to see God's will for our lives and our work as the servants of the church."

Though we bishops left the beauty and serenity of Kanuga with our expectations for the meeting greatly surpassed, we do know that some people around the church are going to be disappointed--specifically those persons who wanted us to come together and wrestle with some of the difficult issues of our institutional life. To them we must say: patience. The meeting was never intended or designed for that purpose. As we do know--God works in mysterious ways his wonders to perform.

A new beginning

To quote once again from the statement of the bishops: "We chose intentionally not to confront specific issues, but to ground ourselves in our common faith and commitment. It is our hope that enriched and strengthened by our deliberations and interaction we will be able in the days ahead, in the grace of the Holy Spirit, to deal with the serious and important issues facing our church with faith, courage, and wisdom."

We have pledged ourselves to "a new community of relationships among the bishops without which it is not possible to make decisions that manifest the Gospel." We are already anticipating our meeting in September in Baltimore when, living in this "new community of relationships," we will

spend a major portion of our time discussing the authority of Scripture.

This is a new beginning. I could not be more grateful for the opportunity I have been given to lead the church through the next six years living as part of this community of bishops.

The final thing that I want to share with you is that I believe the bishops are modeling what it means to live in community, to listen to one another, and to pray together that God's will may be known. The bishops are leading the way and showing the whole church what kind of a faith community we can be. I am grateful to them, and to you--for your prayers and your support. I do believe that we as a church are becoming ever more who we are meant to become. For that I say: thank God and Amen!

--This column appears in the April issue of *Episcopal Life*.

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--This column appears in the April issue of *Episcopal Life*